

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

'THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.'

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Communications.

HUMAN REASON.

Original.

'Reason together'—BIBLE.

Though human reason has been, in former times, and though it is by many now, denounced as carnal and dangerous—as unfit to be trusted in the reception or rejection of certain articles of faith, it is truly a source of rejoicing to the liberal and intelligent mind, that the Scriptures call upon all to use this gift of Heaven, in proving all things.—There is no tenet so sacred, no mystery so inexplicable, that reason may not be used in testing its truth or proving its falsity.

Man is a rational creature. The all wise Creator has constituted him with such intellectual powers, as will enable him, in their proper exercises, to compare things with things, truth with falsehood, and by this process, arrive at natural and just conclusions. These powers of the mind, highly adorn human nature, and eminently distinguish man from the brute creation. They are the gift of that God from whom proceeds every good and perfect gift. Derived from such a source, and so valuable in themselves, it cannot be doubted that they should be used in the investigation of all matters, whether secular or religious. Indeed, it is universally granted that men should use reason in secular concerns; but then, it is thought by some to be very dangerous in religious. In theology we are often cautioned, not to trust to its guidance. But it is worthy of being remarked and of being remembered, that this caution is only given when reason fails to sanction some favorite doctrine. Men readily call reason to their aid, as long as it will answer their purpose—no one ever condemns reason, until reason condemns him.

When a sentiment is advanced, on which reason and common sense turn their backs, then it is, that we are warned against trusting to those faculties which the Author of all good, has in infinite kindness bestowed upon us! It is often the case,

when the preacher puts forth an irrational sentiment, he tells his hearers, they must put aside all carnal reason, (which is the very reason God originally gave us,) at the same time warning them, as they dread the vengeance of an angry God, to beware of hearing those who maintain different sentiments and support them by carnal reasonings. Especially do those Christians who trust in God as the savior of all men, come in for a copious shower of abuse, while their doctrine is branded as the foulest heresy. Who has not heard language reading on this wise? 'Beware of Universalism—its believers and preachers. Don't go near their meetings—they preach damnable heresies—they don't believe in a God, the Savior, or the Bible. They are of the profane, the most profane—of abominable the most abominable—don't read or hear any thing of that doctrine, I pray you.' And why all this anxious solicitude,—why all these cautions? If we are so bad and our doctrine so absolutely foolish and false, will not these things be discovered as soon as examined? Why not then urge all to make the investigation for themselves, and of themselves judge what is right?

The truth is, (deny or disguise it as much as we will,) there is a backwardness, a censurable backwardness on the part of many to prove all things. Not only this, there is a fearfulness to bring doctrines to the test of reason, and a reasonably interpreted Revelation. Far be it from the writer to exalt reason above Revelation, but I would give it its proper place—which is to judge of what is revealed. Without sight we should not know darkness from light; without reason we cannot distinguish truth from error. It is because men have neglected to reason, that the world has been flooded with errors. As a ship without a rudder is blown about by every changing gale, so man without reason is blown about by every wind of doctrine. Let Christians then reason together, and we have every reason to believe, that they will approximate nearer to each other in theory and practice.

A word more and these remarks are closed.—God having given us reasoning faculties, it is safe to infer, that he has revealed nothing which those faculties, when exercised would reject. Therefore, the conclusion—though men may put unreasonable constructions upon some parts of the Bible, they are false, and reasonable constructions correct. Man may teach unreasonable sentiments, but God cannot reveal them. Horne has well observed, (though he has not always practiced upon the observation,) that 'whatever is repugnant to natural reason, cannot be the true meaning of the Scriptures; for God is the Original of natural truth, as well as that which comes by particular

revelation. No proposition, therefore, which is repugnant to the fundamental principles of reason, can be the sense of any part of the word of God.'

C. W.

West Brattleboro' Vt.

Original.

'Who will render unto every man according to his works.' I will with your leave and approbation Messrs. Editors, present the readers of the Inquirer and Anchor with my reasons for rejecting the views of limitarians relative to salvation. They are at variance with the scripture which heads this article. That men will invariably be punished for their transgressions, an abundance of testimony may be adduced from the scriptures; and daily experience and observation confirm the truth of it. And yet, in opposition to all the evidence adduced from these sources, the limitarian will earnestly contend for a salvation which is at variance with an established law of nature. For it is zealously contended that man deserves punishment infinite in duration for the smallest sin he can commit, but by doing penance in season he will escape this righteous retribution of heaven. Thus, he contradicts the word of God—fights against a law He has established and opposes the Divine government.

David says, 'also unto thee, O Lord, belongeth mercy, for thou renderest unto every man according to his works.' This same sentiment is held by Jeremiah. 'Thine eyes are open upon all the sons of men; to give every man according to the fruit of his doing.' It is reiterated by the apostle to the Gentiles; 'Knowing that whatsoever any man doeth, the same shall he receive of the Lord, whether he be bond or free, and there is no respect of persons with him. Who will render to every man according to his deeds. To them who by patient continuance in well doing, seek for glory, honor, immortality, eternal life; but to them who are contentious, and do not obey the truth but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honor and peace to every man that worketh good.' Job says, 'For the work of a man shall he render unto him, and cause every man to find according to his ways; yea, surely God will not do wickedly, neither will the Almighty pervert judgement.' It seems to be an invariable law of God—he has so ordained in the order and nature of things that sin and misery shall be inseparably connected. If, then, this be an established law of God, to contend that men can avoid the penalty, is to contend that the righteous law of God will not have its demand, and

will prove abortive. If it be a law of God that men shall be punished in this life for sin, that law must have its demand, and *we know* it does have its demand by *experience*. If it be a law of God that men shall receive a disciplinary punishment in a future state for sin, that law must and will have its demand, and all the united energies of angels, men and devils cannot render this law of none effect. Now to contend that a finite creature can do something to avoid the penalty attached to the law of an infinite Being, is to be *orthodox* according to the common acceptance of the word.—But I reject such orthodoxy.

I go still further.—If it be a law of God that men shall be punished eternally for sins committed in this life it will be impossible even for God himself to save sinners from this punishment.—There can be no salvation from the penalty attached to the law of God: I believe in no salvation from limited punishment, for God will render unto every man according to his works. I believe in no salvation from *endless* punishment for the simple reason that God never subjected man to such an unmerciful fate. Now modern orthodoxy involves the absurdity that *all* men will be punished eternally for the evil they do, and eternally rewarded for their virtuous actions.

But I reject the commonly received notion of salvation for another reason. It is licentious in the extreme. Sin has been represented as pleasant, and her paths peaceful, and the sinner believing the sentiment, has been encouraged to pursue the path of vice, with a determination to repent a short time before death, and thus escape the punishment due to his transgression.

There is no denomination, the Universalists excepted, that believes that God does and will render unto every man according to his works.

JUSTICE.

[The following account of the rise and progress of Universalism was drawn up by our venerable father S Glover, who resides in Newtown.—Eps.]

RISE AND PROGRESS OF UNIVERSALISM IN NEWTOWN, CT.

Original.

About the year 1800, several persons of both sexes to the number of between 30 & 40 joined in church order and fellowship and received the memorial of the death and suffering of the Lord of life; being administered by Michael Coffin, a preacher of Universalism, who, several times in the course of that year was at Newtown; as also in the year previous. In 1799 William Thomas visited the town and was attended by several families. I silly now and then gave him a hearing, and I fully believed the doctrine; but I made it my business to oppose, as I, at that time, was in full communion with the Episcopal Church; and they were not fond of my company. The partial doctrine, the more I read the Bible and pondered upon it, appeared unreasonable and inconsistent; and before any mention of Universalism was made on my part, I had privately declared to the Episcopal minister, my faith; and he wished me not to publish it or make it known, and he would not; and said he hoped I would not forsake the communion.

As there were, at that time, five or six respecta-

ble heads of families who had made known their faith; we met together and I made public my full faith: and on every Sunday we read portions in the Bible, and compared and explained and appeared to be of one mind, united in faith; and some one occasionally made a petition to the throne of grace. And if I remember right, Winchester's Dialogues was the first Universalist book which we read, and obtained light and much information from them; also we obtained James Purves' book, explaining the doctrine concerning the Father, the Son and holy spirit. Also Chauncey and Huntington; but our chief study was the book of God, or Bible. And as I observed above when we first attempted to receive the memorial of the Lord's supper, there were about 36 persons who joined with us; and our society increased; and for a number of years, we met in school houses, in various parts of the town, having no steady place of worship and living remote from each other. And I never charged a cent for all my services in Newtown. But as I advanced in years I found a burden rather too heavy to bear. The brethren in the town of Danbury agreed to pay me two dollars a sabbath. I attended with them for two or three years, a quarter, or third of the time; and also at North Salem a part, and various other places. But within a period of 20 years, quite a large number of brethren in this place have died, and some have removed to the far west. I became debilitated; and for several years, Universalism has been at a low ebb in Newtown. For a dozen years I have given up preaching myself, on account of my age and infirmity of body; and for five or six years past, except once, our people have had but few opportunities of meeting on a sabbath to hear some of our approved preachers. One year they agreed with that infamous Brooks for one half the time, and considerable attention was excited; and they formed a society, and subscribed near one thousand Dollars for the purpose of building a meeting house.—But just at this time off went Brooks, having betrayed his Master and renounced his faith, and whether he has hanged himself or not I cannot tell; I fear it may be worse. Many of our friends who had been pleased with his preaching, have had occasion to say 'we know not who to trust.' And their zeal is much abated.

* But at this time there is a goodly number that will not bow the knee to Baal; but a remnant is left according to the election of grace. There are between thirty and forty heads of families at this present time professing the doctrine of impartial grace, and a very liberal lawyer said, if the truth was known, one half the town were Universalists. My statement may be relied on. But they live remote from each other, and it is difficult to give notice when we can have preaching. By that means the expense is heavy on a few; and thus they get discouraged and pass their time in idleness. But I believe the doctrine may, and will yet revive and take root downward, and bare fruit upward; but at this present time they are like sheep without a shepherd.

The opposition is much abated of late years.—People of all sects have found by experience that the Universalists are as moral and honest, as other sects; and are of late years employed in public matters, having our full share. And I pray that

all who bear the christian name may make it their rule, always to overcome evil with good.

A LICENTIOUS SENTIMENT.

Every opinion which leads a man to conclude that he may commit sin, without experiencing its consequences, is calculated to exert a pernicious and licentious influence on the minds of those who adopt it.—This the orthodox surely will not disallow.

The doctrine of future and endless punishment is every where mainly built upon the position, that happiness and misery, in the present life, are not experienced according to the holiness or sinfulness of the hearts and characters of mankind. From this fact, the inference is drawn that equity requires an adjustment of these inequalities in the life to come, by rendering the happy sinner miserable, and the miserable saint happy. Now to say nothing of the fact, sanctioned by universal experience, that holiness produces happiness wherever it exists; and that criminality is productive of misery in every one who practises it; to say nothing of the teachings of the Scriptures which declare that there is no peace to the wicked; but that there is great peace to those who love the law of God; we object to the sentiment above named, because we believe it to exert a licentious tendency in the world. To say that sin and misery are *not* inseparable, that a man may go on for years in crime and escape all trouble on that account, so far as the present life is concerned; and that as to the next, he may escape his demerited punishment by a timely repentance, any moment before he dies, seems to us to hold out a direct encouragement to the wickedly disposed, and has, we make no doubt, been the means of much sinfulness among mankind. Men are supremely devoted to their own happiness. Whatever they believe will promote their happiness, if it can be obtained without a reasonable hazard of more loss than gain, it is natural they should pursue. Convince a man, as the sentiment we are examining teaches, that he may be happier in sin than by practicing righteousness, and ten to one if he does not *practice* upon such a sentiment. He may, indeed, be told, that hereafter he will suffer the consequences of his crimes, if he does not seasonably repent; but it is a fact, that present considerations, and things pertaining to the present life operate most strongly upon the mind: and though he may be told he runs the risk of being miserable hereafter, he will hazard that risk by a calculation to escape *all* punishment both in this world and the future, by repenting in season to secure the joys of heaven.—History and observation give dreadful testimony to the truth of this remark. There are, it is to be apprehended, but few men who will consent to be *obedient* all their lives, and *miserable* as long as they are righteous, when by living in *sin* and *happiness* seventy years, and repenting one day before they die, they may escape all punishment and go to heaven as well as the most fervent and dutiful christians.

We believe, therefore, that the doctrine of future endless punishment, as commonly argued, is calculated to exert and actually does exert a most pernicious and licentious influence in the world.—Look at the thing candidly and impartially, and we apprehend it will be found that this doctrine

furnishes the motive or a countenance for what, ever of vicious or criminal actions there are amongst mankind.—*Chris. Int.*

WHY WE WORSHIP GOD.

The opposers of the doctrine of ultimate universal holiness and happiness, frequently declare that if they believed as we do, they would throw off all restraint, and perpetrate all manner of iniquity. They wonder why we worship God. Say they, 'If I believed your doctrine, I would put myself to no trouble whatever; I would not give one cent for the support of preaching, and would be at no pains, much less expense, to rear a temple of worship!'

Such being their views, it is passing strange to them, that Universalists should manifest so much zeal in the cause in which they are engaged.—Now for their information, we shall briefly state why, and how, we worship the King Eternal.—We frankly acknowledge that we do not serve God in order to escape his wrath; nor to render him favorable or propitious towards us; for we have experienced his grace ever since we first began to exist; for this he has secured to us in his own unalterable purpose, and revealed it through the gospel, that we, poor sinful mortals may have hope and comfort in this vale of tears. We are influenced by higher and nobler motives, than either of those now named.

We worship him because he is our friend, our Saviour, and our unchanging benefactor, who always has in view the good of his children. If we looked upon him as a partial, vindictive, cruel being; as one who delights in rendering his offspring wretched, we should not take delight in serving him. We should need such motives as Nebuchadnezzar held out to his worshippers, to induce us to worship God. We feel grateful to our Heavenly Father, for the exalted views we entertain of his character; and we devoutly pray that all may soon be influenced by the same motives.

If the question is asked, how we worship God? Our answer is; as an impartial, holy, just, merciful, and good being; as our Father, Friend, Protector, Benefactor, King and Saviour. And as a spirit, who seeketh such to worship him as do it in spirit and in truth. With these exalted views and motives, we with the heart felt confidence of children, offer unto the most high God our tribute of gratitude, and prayer and praise, the fruit of our lips, which we believe is our reasonable service. And when we engage in this work, we are made to realize the truth of the language of the prophet. 'It is not a vain thing to serve the Lord, it is your life.'—(Universalist.)

THE OFFSPRING OF MERCY

BY J. G. VON HERDER.

As the Almighty was about to create Man, he called the angels of his attributes, the watchers of his dominions before him. They stood in council around his invisible throne.

'Create him not,' said the angel of Justice, 'he will be unjust to his brethren and the oppressor of the feeble.'

'Create him not,' said the angel of Peace, 'he will stain the earth with human blood; the first-born of his race will slay his brother.'

'Create him not,' said the angel of Truth,

'he will defile thy sanctuary with falsehood, altho' thou shouldst impress on his countenance thine own image, the seal of confidence.'

Thus spake the angels of the attributes of Jehovah; when Mercy, the youngest and darling child of the Eternal, arose, and embracing his knees: 'Create him, father,' said she, 'in thine own likeness, the darling of thy loving kindness. When all thy angels forsake him, I will seek and turn his faults to good. Because he is weak I will incline his bowels to compassion and his soul to atonement. When he strays from peace, from truth, from justice, the consequences of his wanderings shall prevent him from repeating them, and shall gently lead him to amendment.'

The Father of All listened to her request, and created Man, a weak faltering being, but in his waywardness the pupil of mercy, the child of ever active and ameliorating love.

Remember thine origin, O man! when thou art unkind to thy brother. Mercy alone desired thy existence: Pity and Love nursed thee on their bosoms.

Missionaries in the Sandwich Islands.

We have been favored by a friend with a perusal of the Foreign Quarterly Review for March, 1835, in which we find a review of the work entitled, a 'Voyage round the World, in the Prussian Ship the Princess Louise, by Dr. F. J. F. Megen, 2 vols. 4to Berlin, 1834.' This was the third voyage of a Prussian Ship round the world but no detailed account of the first and second has been published. They were undertaken by the Royal Company for Maritime Commerce; and seem, say the reviews, to have fully answered the purpose for which they were projected, of establishing a commercial intercourse between Prussia and distant countries. The author, Dr. Megen, they add, accompanied the expedition on board the princess Louise, as physician and naturalist, and the work before us bears ample testimony to his industry, zeal and ability.

The ship first visited S. America, and touched at various places in that country. Thence she proceeded to the Sandwich Islands, where she arrived on the 24th of June, 1831. Dr. Megen then relates a visit he made to the house of Bingham, the celebrated Missionary at Honoruru.—We give it to our readers to show, that these Missionaries do not live in danger, toil and want, but that they are surrounded by plenty, that their houses are palaces, and the natives are their servants and slaves. They have in part made the ignorant rulers of these islands subject to them, which the following extracts from Dr. Megen's Journal will show.

'We spent the afternoon in looking at the town of Honoruru, and got a Spanish merchant, who is settled there, to introduce us to the celebrated missionary, Bingham, to whom we had letters. On our way to his house, we witnessed a sight which very much tended to lessen the missionaries in our estimation, for we saw two of their wives taking an airing in a small carriage drawn by natives. To many of our readers, it may perhaps appear somewhat irrelevant, if in the course of the narrative we bring forward particulars, which seem to bear more immediately on the private life of the missionaries. It however seemed to us necessary to collect facts of this nature, in order that the public might be the better able to judge of the character of these men. The missionaries in the South Seas cease

to be private individuals; they have fixed the attention of the whole civilized world, which holds them responsible for their actions. The Sandwich Island missionaries are natives of North America, and it is against them alone that the severe censures from all quarters have been directed. They have undermined the prosperity of the country instead of promoting it: they have banished hospitality, one of the most attractive qualities of these children of nature, expelled mirth and joyousness from these happy isles, and introduced in its stead, a religion of which the natives have no distinct notion. Men have come forward and singularly enough, in places the most remote from the scenes of action—men who were, of all others least acquainted with what had been previously written on this subject, and who yet defended, with the utmost zeal the conduct of the missionaries in the Sandwich Islands. We should enter more into detail were that man still among us, who most warmly defended these missionaries; but he is dead, and is no longer able to vindicate himself. He engaged ardently in the contest, because he fancied that the world in general was raising an opposition to the noble work of missions, and did not seem able to comprehend how individual members of this extensive body might fall in the attainment of their object by the adoption of mistaken measures.

'On arriving at Mr. Bingham's house, we found in him the proud ecclesiastic, who is conscious of possessing temporal as well as spiritual authority, and who, in the feeling of his own consequence, neglect the usual forms of social politeness. Mr. Bingham, however, invited us to visit him whenever we felt so disposed; and the surgeon of the mission immediately offered to accompany us in our excursions into the interior of the island; offers which, however, we declined, partly not to lay ourselves under obligations, which would only have taken up our time, and chiefly that we might be able to form for ourselves an opinion of the state of the island unbiassed by the missionaries.

'Kaukie-Aouli, the young king, returned to his residence the same evening, and went immediately to Mr. Bingham, to consult with him.—General Miller had left the Princess before us, to take a ride into the interior, and on his return to Honoruru, had met Kaukie-Aouli, to whom he was introduced. The young monarch immediately inquired about the presents which he had brought for him, asked whether we had a sword, and was quite overjoyed when told that we had. On his return from Mr. Bingham, he sent one of his attendants to inform us that he was ready to receive the letter from the King of Prussia; upon which Captain Wendt and myself, accompanied by a North American merchant, who was to act as our interpreter, repaired to the dwelling of Kaukie-Aouli.

The next business performed by the Prussian embassy was to deliver the presents which had been sent by the Prussian King. This attracted the attention of the whole court, male and female, and was done with much formality. The following extract is worthy of note.

'The king was requested to put on the uniform, which he immediately did in the ante-room, with the aid of his secretary, Heliici; when all at once there was a cry. 'The missionaries are coming!' upon which he instantly pulled it off. When he returned into the saloon dressed in the uniform, and perceived his sister-in-law, Kinau, ornamented with the trinkets, he desired her to

take them off, as they were not intended for her and she should not have any of them. The lady instantly obeyed with a very good grace.—The fine linen, the silk, toiles, and various other articles, excited the envy of the ladies, as the king every thing to himself. During the whole time that these presents were being delivered, the queen-mother sat silent and melancholy. She could with difficulty conceal her envy, and therefore feigned indisposition, and two attendants who sat beside her were constantly employed in fanning her. A stick, with a mouth harmonica, which we had brought for John Adams, pleased the old lady so much that she instantly laid hands on it and in the midst of the assembly made an essay of her musical powers.

When our business was concluded we took leave—the day was extremely hot, and, as we had been occupied above four hours in delivering the presents, we felt much exhausted. Some foreign merchants, who were settled there, gave the king to understand that he should offer us some refreshment, upon which he replied that the missionaries had forbidden it. Our presents made great impression upon the king and his chief men: although the former was very measured and studied in his behavior, and had evidently been instructed beforehand by the missionaries, he yet expressed himself to the English merchants as being much ashamed, that he had sent to his majesty the King of Prussia so trifling a gift as a feather cloak, while he had received so many things which he could never repay. It is rather curious that, notwithstanding the frequent presents which the English have sent to the Sandwich Islands, they have never been equal in value to those which we had the honor to present.

As to the extravagance of the Missionaries in their houses, and furniture, the splendor in which they live, and the propable draughts they make upon the natives to maintain them in this kind of life, we present the following extract;

'The houses of the missionaries are very handsome; they were just erecting a very large stone house, which was built in a superior and durable manner. The dwellings of the missionaries are to those of the Indians, as our palaces to the ordinary habitations of the poorest class—of course, palaces at Oahoo do not look like palaces in London, Berlin, or Petersburg.—Even the residence of the reigning family is extremely miserable in comparison with the handsome and very elegantly furnished house of the missionaries, which form a strange contrast with the little huts which Mr. Stewart once inhabited, and which he has described in such lamentable terms in his journal. Now we find in the house of the missionaries varnished floors, handsome furniture, fine pianos, and the walls adorned with beautiful paintings. Who has supplied the missionaries, who were sent to the Sandwich Islands as very poor persons, with the funds for these luxuries? Though we will not speak of the sums which some of these gentlemen are reported to have collected and sent to North America, we think we may conclude that the money has been drawn from the country and the people for whose improvement and civilization the missionaries were sent to the Sandwich Islands.'

Trumpet.

UNITED STATES CONVENTION.

Letter to Brs. Stephen R. Smith and Thomas J. Sawyer.—BRETHREN—I have come to the

conclusion to address you both in one letter, as you are engaged in the same great and glorious cause. We are all in the same vineyard, though in different stations. One of you, (Br. Sawyer,) I have seen, and several days were spent happily in each other's society. The result was a lasting and profitable friendship. But, Br. Smith, you and I have never seen each other's faces.—I have heard of you by the hearing of the ear, but mine eye has never seen you. I ardently long for a personal acquaintance. I had hoped to have seen you at Albany in September last, but was disappointed. As you are to preach the Jubilee sermon, you will of course, be in Hartford, where, God willing, we shall meet.

But the leading object of this epistle is such, that even expressions of friendship must be suppressed. I am so unfortunate as to differ from you both, with regard to your views of the length of time for the meeting of the U. S. Convention in general. I learn by the respective papers with which you are connected, that you mean to contend for the good old way of continuing in session only two days. I will also shew mine opinion about this matter.

Br. A. C. Thomas, we know, wants six or seven days. Less, he supposes, would be insufficient for business, i. e. including that relating to the Historical Society. As much time as this he knows he wants to feast his soul on the 'fat things' found in Universalism. With Br. Thomas I do not materially differ, saving that I would propose *four days*, commencing on Thursday morning and closing on Sunday evening. This would give ample time for brethren to arrive even from a great distance. My reasons for extending the time of session, are,

1st. Two days are insufficient to enable us to form an acquaintance with the brethren.

2d. Two days are insufficient for both business and preaching.

3d. Few, probably, of the brethren present will have another opportunity, in the course of providence, to be present on the next Jubilee.

But, Br. Smith, it seems you dislike parade, show, &c. But you cannot be more opposed than I am to such things. I do not call this a meeting for aggrandizement, but for mutual benefit. Again, you say, a short time allotted to the business of the Convention, will the sooner enable us 'to return to our respective homes to unbind captive minds,' &c. Grant all this, but then Br. S. for one, I want occasionally to be refreshed by *hearing*. Many brethren will be present that all will wish to hear, and a session of two days will not allow of more than six or seven sermons.

Here I must remark that I am surprised at Br. Sawyer when he says, 'the Delegates, &c. should feel that they meet for higher purposes than merely gratifying themselves with hearing a few sermons.' Again and again Br. Sawyer, have I read this, till mine eyes assure me that it is from your pen. Then, preaching may be dispensed with, except the sermon designed specially for the occasion. You admit that the people may select their speakers, and public services be performed. But then the brethren and delegates should be in the Council-room. And pray, Br. Sawyer, how many do you think could be found to transact business during public services? I will not say, we could do without Br. Thomas and many others, but I do say, that there are very few but what would seek 'the

house of the Lord.' Let it be known that some celebrated brother was about to speak of 'the glad tidings of good things,' and zeal for business would grow cold and dull. It would be as when a Legislature once attempted to convene in a certain place. It was reported that Patrick Henry was about to plead in the same town. No member could be retained. Every man wanted to hear the orator. We have no Patrick Henry perhaps, but we have brethren, whose praise is in all the churches, and whose voices cannot be sounded in our Conventions, without causing 'our hearts to burn within us.'

What think you brethren? Our enemies spend 30 or 40 days in promulgating a doctrine which they themselves hope will be false! Can we not then once, in fifty years; spend *four* days together in advocating a doctrine which the world hopes will ultimately be true; and for which even our opponents pray?

Hear C. G. Finney talk about the contentions in the Presbyterian church.—'Their contentions and janglings are so ridiculous, so wicked, so outrageous, that no doubt there is a Jubilee in Hell every year, about the time of the meeting of the General Assembly' Surely, then, if Presbyterians meet to quarrel, we can, at least, devote four days in renewing and extending that blessed friendship which now exists among us. Of all meetings held on earth, our Conventions and Associations are now the happiest and the most glorious. And if there is a Jubilee in Hell near the time of the annual meeting of the General Assembly, it seems to me that there must be a Jubilee in heaven at our next Convention, if it should be what we now all anticipate. I trust then, that we shall none of us chill the blessed anticipations which are already springing up in the hearts of thousands.

Why, brethren, we shall only just about the second day begin to praise God, and then elevation, acquaintance, all must be checked, and we must prepare for home. You may, perhaps, call me an enthusiast, but such is my love for our public meetings that I have frequently expressed what I now for the first time put on paper, that they bring us as near heaven as we can get in this world.

You seem to think, Br. Sawyer, that our societies would not allow their ministers their salaries for a sabbath, but I think they would.

Should this epistle meet the eye of Br. Thomas, as I would like to be informed how they arrange matters in Pennsylvania. For there I see the state convention met on the 13th and 14th of May, and then we find the Union Association met in Reamstown, Lancaster Co., Pa. on Saturday morning, the 16th day of May, and adjourned on *Sunday evening* the 17th.—How is this, Br. Thomas? Do the brethren lose the Sabbath, or do their societies pay them even in their absence?

Yours, in the bonds of christian fellowship,

CHARLES SPEAR.

Springfield, 1835.

QUESTIONS FOR THE ORTHODOX.

The position now adopted by the believers in endless misery is that hell is not a literal place of fire and brimstone, but a state of mental suffering, consisting in horror of conscience, blindness of mind, and unbelief. Now if the soul of the wicked pass immediately at death into a fixed state of misery, will they be so good as to point out to

us the necessity or utility of raising up their mortal bodies, and placing their immortal souls in them; seeing that spiritual, substantial bodies cannot endure mental suffering, and that the mind could as well be punished without them?

INQUIRER AND ANCHOR.

SATURDAY, JULY 18, 1835.

THE FOUNDATION.—The whole system of hellfire, both Catholic and protestants, is built on the principle, that God is an angry, cruel and revengeful being; and that he would much rather torment his own offspring in hell, than to bring them to repentance, and to the practice of virtue and holiness.

ANONYMOUS.

To the casual reader the above remark may appear to savour strongly of an uncharitable and unjustifiable severity. But kind reader, we wish you to read it again, and attentively, and then tell us if it is not most strictly and literally true? If it is so, then call not the writer too severe. We are exhorted in the scriptures to build upon the 'sure foundation,' and one who has read the warning of the Savior, against building upon the sand, would suppose that men would be careful in examining the foundations upon which they build. And yet is it not true that the whole stupendous fabric of hell fire, though reared by the wisdom of our fathers, and garnished with the riches of their children is based upon the very foundation named by the 'writer above quoted? Let us see. Whatever men may say of the character of God, there is one thing in which they agree. They ascribe to him 'Almighty power.' There is, and there can be, no dispute about this. He that moulded the earth in the hollow of his hand, and struck up the fires of the sun, and hung the moon and the stars in heaven, must possess power no less than infinite. It must moreover be admitted that God rules and reigns, in the armies of heaven, and among the inhabitants of the earth, and that he turneth the hearts of the children of men as the rivers of water are turned. To say of an earthly ruler that he has full and ample power to govern his subjects, and make them obedient, prosperous and happy; and yet that he refuses to exercise that power, and permits them to run lawless in anarchy and crime, would be a stigma upon his character. So in this case. To say that God has power to govern all his creatures, and yet that he will not, or does not exercise that power, would be, in our view, a libel upon his character. We will set it down then as a truth, which may not be disputed that God is Almighty in power, and that he reigns in uncontrolled majesty through the immensity of his works. It will follow then, as an unavoidable inference, that, he could if he chose to do so make all his creatures ultimately holy and happy. He could if he would bring them all to repentance, and the practice of virtue. He spoke once, and creation came into existence, he can speak again and it will be pure, and man will be happy. Once he said, 'Let there be light and there was light' in the material world. He has but to speak again, and the light of life and joy shall be poured into the darkest recesses of the moral world. On what then we ask, rests the whole fabric of endless hell torments? We answer; upon no other principle than this; 'that God is a cruel and revengeful being, and would much rather torment his own offspring in hell, than to bring them to repentance and the practice of virtue, and holiness.'

It may be asked, if our reasoning would not go to prove that God is cruel in the sufferings which he inflicts upon men in this life. Men do suffer here, and is not this also because he prefers that they should suffer? And does not this make him equally revengeful as the other? We answer. No. It is no doubt true that all the sufferings of this life, come upon men because God wills that it should be so. But these are no evidence of malignity in

the ruler of the Universe. The parent may chasten his child in the tenderness of love, and it would be no evidence of hatred. In this case also, we may see, that all the sufferings of this life, being finite, may be reconciled with the tenderest love in God, on the ground that he will so overrule them as 'to work out for us a far more exceeding weight of glory.' But this remark can be applied only to sufferings that are limited in duration; for the weakest capacity can but perceive, that there is no possibility of *endless* suffering, working out any thing but suffering to those that are exercised thereby. And hence such suffering can only originate in a demon like cruelty. We earnestly request those who are laboring with so much zeal to build up the tottering Babel of endless hell torments, to examine the foundation on which they are building. Let any man if he is able, give any other reason that shall be even plausible why a God of Almighty power, should torment his offspring eternally, than this; 'he chooses to torment them in preference to bringing them to repentance and the practice of holiness and virtue.'

L. D. W.

STORMY WEATHER.—Many people seem ready to adopt almost any excuse, however trifling it may be, to avoid attending meetings of public worship. They profess great love and zeal for the cause they have espoused; but they seem very desirous of being excused from giving attendance when they have the doctrine preached in their own immediate neighborhood. One complains of being a little unwell; another thinks it looks likely to storm, and another imagines that because it stormed yesterday the minister will not come, & therefore he remains at home; & frequently regrets much after learning that the minister came that he did not attend. Now these excuses may serve well enough to satisfy the persons themselves who make them; but they certainly do not agree very favorably for their zeal in the cause of their Master, and their regard for his gospel.

We commenced this article for the purpose of noticing more at length the last of these excuses.—We—i. e. I, the real R. O. W. in *propria persona*, and we speak also in behalf of our good friend Br. J. Shrigley—have sometimes heard people excuse themselves from attending meeting because they supposed, that, in consequence of some luckless storm, we should not meet our appointments. They say that they certainly should have attended, if they had been sure that the minister would have been there. Now, without hinting that this savors a little of the spirit of I-don't-care-anything-about-it, we beg leave to assure them that they need not again hesitate on that account. If we have appointments to preach in any place—we mean ourself and Br. Shrigley—we hold it as a sacred duty to fulfil them. And nothing but sickness, circumstances over which we have no control, or exigencies of a very important and pressing nature, will prevent it. Storms do not detain us from attending to our Master's business, and meeting our engagements punctually. We wish it distinctly understood that whenever we have appointments to preach, we shall, God willing, attend without fail.

R. O. W.

THE ANGELS OF HEAVEN.—A friend in West Moriah, N. Y. has proposed to us some questions, concerning our Savior's answer to the Sadducees, in which he says that men in the resurrection shall be as the angels of God in heaven. As this is a subject of some importance we cheerfully give our friend our views of the matter, hoping at the same time that our remarks may not prove uninteresting or useless to our readers in general. Our friend inquires,

1 Is an *angel*, an upright messenger of God or a celestial being or spirit?

We answer. There is nothing in the word 'angel' which determines the nature of the being to which it is applied. It is not strictly speaking the exclusive and proper name of any order or race of beings. The meaning of the word is simply 'a messenger' without reference to its nature or character. Whoever God employs as a messenger is in the scripture use of the word called an angel. Whether it is a celestial being or a man; a good man or a bad one, and whether the message is one of mercy or judgment it makes no difference; the word angel relates to his office and not to his nature. The ministers of the seven churches were called by the Revelator, 'the angels of the churches,' and yet they were men in the flesh, and some of them were charged with great wickedness. From these remarks the reader will perceive, that we must look to some other source than merely the word 'angel' to find what is the nature of the being to which it may be applied in a given instance.

Our opinion is that the word 'angel' is used in this passage to denote those spiritual intelligences that dwell in the more immediate presence of the Most High. This opinion we think is justified by the circumstances under which the words were spoken. The reader will recollect that the passage was spoken in answer to a question proposed by one of the Sadducees touching the resurrection of the dead and in presence of the Pharisees who had just been put to silence. Now the Pharisees believed in the resurrection of the dead, and also in the existence of an order of intelligencies called angels and spirits.—They believed that many of these angels were bad, and these they called demons. But 'the angels of God which were in heaven' they believed to be a pure and spotless order of intelligencies who were freed from the imperfections of men on earth, and made holy and happy in the presence of God.

Now observe, the historian informs us that the Sadducees, say that there is no resurrection neither angel nor spirit: and it was one of these who came with the question concerning a woman who had seven husbands, desiring to know whose wife she should be in the resurrection? They evidently founded their question upon the supposition that the resurrection-state is analogous to this, and that men there are to be as they are here.—But our Savior taught them in his reply that they had gone wide of the mark in attributing such a notion to him. Their whole objection was obviated by the fact, that, he did not teach that men were to be raised from the dead with their imperfections about them, but that they should be there not like the demons in whom the Pharisees believed, nor yet like men in the flesh, but 'as the angels of God which are in Heaven.' Hence we suppose that the Savior used the word in its more common acceptance among the Jews, to denote those pure and holy beings in whom the Pharisees believed, and whose existence was denied by the Sadducees. Like unto these, men should come forth from the dead, and therefore their argument drawn from a supposed difficulty concerning husband and wife was not in point. We might note other considerations which bear upon this subject, but we forbear. We can see no force or point in the reasoning of Christ, but upon the supposition, that he applied the word angel, here to beings that are free from the imperfections which appertain to men here in the flesh.

Our friend inquires

2. 'Are we to understand heaven, a local place above, or peace and tranquility in the heart?'

We answer. Wherever there is 'peace and tranquility' 'in the breast' there is heaven. There is no doubt that the word may properly be so applied. But that the word is used in this passage without reference to any particular place, we should not feel disposed to allow.—According to all our ideas of things, man, whether in time or eternity must have a 'local habitation,' and we

see no good reason why that habitation may not have 'a name.' We read that, in God's presence there is fullness of joy and at his right hand there are pleasures forever more. We also read of an house not made with hands, eternal in the heavens. These and the like expressions, which abound in scripture should no doubt be understood somewhat figuratively. For God is everywhere present, and we could not reasonably suppose, that spirits in another world, will need houses such as we here love. Still, if the human race exist hereafter we suppose that they will have a dwelling place in some part of God's universe, that abode we call heaven, in its highest and holiest sense, and we see no impropriety in the supposition, that there will be peculiar manifestations of the divine presence. Of this heaven there may be foretastes and even miniatures on earth; but there and there only, is fullness of joy and pleasures that never fade or die. To this dwelling of pure, holy, happy and immortal spirits we suppose the Saviour alluded in the passage we have under consideration.

These are our views of their subject, and if they shall be satisfactory to our friend we shall not regret the time and exertion it has cost us to put them upon paper. Having answered the proposed queries, we say to our friend; let us so live that we may enjoy peace and tranquillity of mind, which if it is not heaven itself, is at least, and in truth, a glorious foretaste, of that heaven where

'Peace, like a river from God's throne,'

'Shall flow to nations yet unknown. I. D. V.

COGENT REASONING.—The following texts of scripture, with the accompanying remarks, were handed us a short time since by a friend in East Hartland Ct. They were selected by Rev. A. Lindsey, the Congregational clergyman in that place, written out as they appear below and handed round among his society and others, as conclusive evidence against the truth of Universalism. We give them a place in our columns that our readers may see how powerfully this man reasons against the doctrine they have embraced.

'Scripture texts in favor of universal salvation.'

Ps. 2. 8. Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.

Rom. 11. 32. God hath concluded them all in unbelief that he might have mercy upon all.

John 12. 35. And I, if I be lifted up, will draw all men unto me.

2 Cor. 5. 19. God was in Christ reconciling the world unto himself.

Eph. 1. 10. That in the dispensation of the fulness of time, he might gather together in one all things in Christ.

1 Cor. 15. 22. As in Adam all die, even so in Christ shall all be made alive.

1 Tim. 2. 4. Who will have all men to be saved and come to the knowledge of the truth.

1 Tim. 4. 10. Who is the Savior of all men, especially of those that believe.

Acts. 3. 21. Whom the heaven must receive until the times of restitution of all things.

Prov. 11. 31. Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner.

Rom. 5. 18. As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men to justification of life.

Against Universalism.

Ps. 9. 17. The wicked shall be turned into hell and all the nations that forget God.

Dan. 12. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Prov. 29. 1. He that being often reproved hardeneth his neck shall suddenly be destroyed and that without remedy.

Matt. 13. 40-41. As therefore the tares are gathered in the fire and burned, so shall it be in the end of this world. The son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.

John 3. 36. He that believeth on the Son hath everlasting life, but he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

2 Thess. 1. 9. Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power.

Matt. 12. 32. Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Jude 7. Even as Sodom and Gomorrah are set forth for an example suffering the vengeance of eternal fire.

Mark. 9. 44. Where their worm dieth not and the fire is not quenched.

John 5. 28-29. All that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation.

Matt. 25. 31-46. Christ's account of the judgment. Please read it.

Is there one among the preceding texts, or one in all the Bible which denies the future punishment of the wicked?

Is there one which directly asserts that all will be saved?

On the other hand, are there not several which do assert that the wicked shall be punished?

What therefore do you say is the testimony of scripture? Let conscience now give the verdict which you think it will give in the day spoken of in the 25th of Matt.

Note. If any texts can be found which seem more in favor of universal salvation than some of the above quoted, let them be inserted in their room.

Here it will be seen passages of scripture are quoted both for and against a particular doctrine without any attempt to explain them. Let us examine this mode of reasoning. Does not Mr. Lindsey attempt to make the scriptures contradict themselves? Take

this passage:—Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner. What is a recompense? A repayment.—The wicked then as the Bible intimates shall receive a repayment for their iniquities in the earth. But what says Mr. Lindsey? He virtually says, they shall be eternally receiving a repayment in a future state and never receive it! He [quotes the passage] 'the wicked shall be burned into hell &c, meaning they shall be turned into an abode of ceaseless misery in a future world from which they will never be redeemed. Does not this make the Bible contradict itself?

Allowing the word hell, however, in Ps. 9. 17, to signify the same as it does [in Ps. 86: 13, where David says 'Thou hast delivered my soul from the lowest hell,' the passage perfectly accords with Prov. 11. 31. Hell in these texts signifies the deep sorrow of mind, the recompense for his iniquity, which David received in the earth. With this view the scriptures harmonize.

Universalists have a very good reason for complaining of the course sometimes pursued by their Limitarian friends in their warfare against the principles of our faith. They frequently string together a great number of scripture quotations as objections to the doctrine we have embraced, without attempting to show that a single passage was intended by the sa-

cred writer to refer to the object or particular thing to which they refer it. Now there is no need of their telling us that these passages are in the Bible; we hazard nothing in saying that we know it much better than they, for we read the Bible more. We wish then therefore, when they attempt to prove endless misery, to show that the passages they quote for that purpose, refer to the subject. Take for instance the parable of the sheep and goats. Mat. 25. 51-40. The question is, when shall all nations be gathered before the Son of man? Ans: at his coming. When shall he come? Go back and examine the 24th chapter. After stating that 'then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory' &c; our Saviour says, 'verily, I say unto you, this generation shall not pass away till all these things be fulfilled. Consequently the events were to occur during the life time of those then on earth. And then should the wicked go away into everlasting punishment, but the righteous into life eternal.

And even the very 'everlasting punishment' proves their final conversion and salvation, and of course proves Universalism. We all know—except perhaps Mr. Lindsey—that the word rendered *everlasting* in the scriptures, is used in a limited sense in various instances. Consequently it cannot, in itself considered, prove the endless duration of suffering. And the word rendered punishment also literally signifies correction. And correction, if it ever effects object, must have an end. 'The law of the Lord is perfect, converting the soul.' It is perfect, as well in its *penalty*, as its *precept*. And therefore its penalty must be of such a nature as to restrain from sin unto the conversion of the soul. A soul converted of course will be redeemed from suffering, as all will admit. The everlasting punishment then which is suffered by the wicked will restrain them from sin and result in their conversion; so that divine grace may operate upon their hearts efficaciously unto salvation. Hence the passage proves Universalism.—And Mr. Lindsey ought to show that this is not the case, when he quotes this parable in proof of endless misery;

Mr. L. has quoted Rom. 5. 18, and then quotes other passages which, according to his view of them to contradict the sentiment inculcated in this. He believes, no doubt, that all men were brought into condemnation by one man's offence. Why not then admit that there is prospective justification for all, which all will finally receive through Jesus Christ? The free gift, which is eternal life, came upon all.—'God hath given us eternal life and this life is in his Son.' Hence, as by one man's disobedience many i. e. all mankind according to Mr. L's opinion, were made sinners, even so by the obedience of one, shall [the same] many be made righteous.' Will Mr. L. admit this plain doctrine of the Bible? No. He seems to have belabored himself, like the scopic, designedly to make one passage of scripture contradict another, and thus bring the sacred volume into a civil or internal war with itself. He refers to the parable of the tares and the wheat, and imagines that those, he terms wicked, will, at the 'end of the [literal] world,' be cast into a furnace of fire in another state, from which there is no redemption; although the Bible expressly conveys the idea that they shall eventually be justified and consequently saved. But let us inquire more particularly, when

are the wicked to be cast into the furnace of fire?—In the end of this world.' The phrase 'end of this world,' however, according to Bishop Pearce, Hammond and others, signifies the 'end of the age,' or conclusion of the Jewish dispensation. That ended with the establishment of the christian dispensation about the time of the advent of Christ. Hence, at that time, the unrighteous were to be cast into the furnace of fire. What then was the furnace? Isaiah prophesies in the name of the Lord 'whose fire,' he affirms, 'is in Zion and his furnace in Jerusalem.' Jerusalem, when suffering the tremendous judgments of heaven at the close of the Jewish state, was represented as a furnace of fire into which the wicked were gathered and burned until they were consumed. The furnace then was in the earth; and when the passage is justly interpreted it does not contradict the sentiment respecting the salvation of all men inculcated in the passage in Rom. 5, 18.

The remaining passages quoted by Mr. Lindsey we shall not now notice, for the reason that our remarks are already extended beyond what we designed. We might make many other quotations in favor of Universalism; but this is not necessary until it is shown that those already made, for the purpose of proving endless misery, refer to the subject.

R. O. W.

THE U. S. CONVENTION.—The proposition of Br. A. Thomas in reference to the continuance of the session of this body, in Sept. next, has received some attention from our ministering brethren in various sections of the country, and called forth many observations. By some it has been approved, and by others the expediency of the project has been questioned. A majority, however, we believe of those whose opinions are expressed are in favor of it. We deem it unnecessary to give our readers the reasons offered for and against the proposition. The amendment of Br. Spear, however, found on another page of this day's paper, as it suggests an important modification, may not be altogether uninteresting.

Situated as we are in reference to the place where the Convention is to hold its session, a more decided expression of views and feelings may have been expected before this time. A variety of circumstances, however, have induced us to be silent. And even now to express our own individual opinion, may be of but little consequence; but there are considerations which may be offered that, we think, are of some importance. The question has been asked, whether the continuance of the session would be agreeable to our brethren in this place?—During the period that has intervened since the proposition was first made, we have had some opportunity to learn their views and feelings. And though there has been no vote of the society taken on the subject, and though they would not object to any measure that the members of the Convention might see fit to take, that would redound to the advancement of pure religion; yet, we believe we speak their feelings generally when we say, it would be their choice to have a session in the good old way. They might not consider it a burden, and certainly they would feel some delicacy in calling it so; but with many—perhaps a majority in the society—it might be inconvenient to entertain so many as would naturally be present for so long a time as mentioned either in the proposition or amendment. And the same individuals would esteem it a pleasure and a privilege to receive and entertain their brethren through the usual period of holding the sessions of our ecclesiastical councils.

There are many also, not only in this place, but in the adjacent towns and places we have had the pleasure of visiting, who are opposed to a continuance of the session from the fact, that it would savor too much of an orthodox 'protracted meeting.' Already we begin to hear the shouts of our opposers, who say that, although we are

continually railing against 'protracted meetings,' yet we are about to have one ourselves. In vain we tell them that it is merely the session of a Convention. They who cannot speak of us without misrepresentation cannot be expected to do us justice in relation to this subject. Hence the continuance of the session would, in this respect, do injury to the cause in the vicinity of this place. It might indeed be attended with benefits that would counter balance the injury; but we presume our brethren, members of the council and attending clergymen, would not wish to throw a stumbling block in the way of any.—There are places in all probability, where the same objections might not exist—there the Convention, after its next session might hold a more protracted session, if the council should see fit.

Though we should rejoice in the continuance of the session on some accounts; yet we are confident that two days would be sufficient to accomplish all the business of the council, if it is properly attended to. And we agree with Br. Sawyer, that 'the delegates &c. should feel that they met for higher purposes than merely gratifying themselves with hearing a few sermons.' But Br. Spear seems to think they would be so much more interested in listening to 'some celebrated brother,' than transacting the business of the council, that it would be difficult to keep them in the council room during the hours of public worship. Really, this argument to us appears to argue in no wise favorable to their stability of mind. If they cannot sit in council for the transaction of business of the first importance to the prosperity of the order, merely because a 'celebrated brother' preaches, it would leave room for the conclusion, that they care more about the great man, and his fine flowers of eloquence, than the doctrine he inculcates—more about being tickled and excited, or elevated for a little season, than sitting in calm, sober and dispassionate deliberation upon measures for the promotion of the great interests of the order. It is indeed pleasant and salutary to meet in the house of the Lord and have our hearts warmed by hearing some of our brethren whose praise is in all the churches deliver their message of love. But it seems to us to be the duty of the delegates and members of the council, to forego this pleasure and individual profit, and even endure labor in the council room, if necessary, for the higher purpose of subserving the interests of the cause at large, which they so dearly love. Our Master toiled, without having many opportunities to refresh himself by listening to the eloquence of a 'celebrated brother.' And since he has bequeathed to us this rich inheritance, since he has granted us the enjoyment of such exalted hopes, we ought not to consider it a sacrifice, if we are constrained to labor in his service, even on occasions when we might desire to refresh our hearts by listening to the delightful exercises of the sanctuary.

To form an acquaintance with the brethren is desirable; to refresh ourselves by hearing is equally so. But which ought we to regard as the highest duty, to continue the session and benefit ourselves; or return to our respective homes and unfold the riches of divine grace to those among whom we labor? Self interest would dictate the former; but that benevolence and philanthropy which characterized our Master, the latter.

On the whole, if the business of the Convention can be done in two days, we regard that as sufficient time to be spent in the session. We know our opinion is but a small matter. What we have said however we have said with proper deference to the opinions of our respected brethren who have before spoken on the subject. And we trust that no offence will be taken at the frank expression of our views.

R. O. W.

NEW SUBSCRIBERS.—Those who send in their names as new subscribers will please state definitely the time when they wish their subscription to commence. Will they commence at the end of the first quarter, or at the beginning of the volume? We are yet able to furnish those who may desire it with all the numbers from the commencement of the volume. While we are on this subject, we hope we

shall not be thought presuming, if we ask our friends to interest themselves in our behalf, by way of obtaining additions of good and substantial men to our list of subscribers. It would be an easy matter for most of our present subscribers to obtain among their neighbors and friends, each, another person to take the paper; and the aggregate advantage to us would be no small amount of good. Will our friends remember us?

TRANSFER OF 'THE PILOT.'—The following from the last number of the 'Pilot' brings us the intelligence of the transfer of that paper. It has been purchased by Mr. James C. Hill, an enterprising individual of North Yarmouth, where it will in future be published, under the care of our excellent friend, Br. Zenas Thompson.—*Trump.*

At the close of the present volume—which the next number will complete—the 'Christian Pilot' will go into other hands, and will be under the Editorial management of Br. Zenas Thompson, of North Yarmouth. We are authorized to say the paper will be improved in its appearance, and will be considerably enlarged; so as to contain at least a third more matter than it does at present, whilst the price of it will remain the same. It will therefore, be a very cheap periodical for its size, and will be devoted to the same important objects as it has been heretofore—the detection and refutation of error—the suppression of vice, and the elucidation and promotion of gospel truth—the truth as it is in Jesus; and as understood by the denomination of Universalists. Such has been the uniform course of the Pilot, and such, we are authorized to say, will continue to be its course—frank—fearless—friendly, and persevering.

Our friends in this city and vicinity, cannot be insensible of the importance of such a publication, to be weekly circulated in these headquarters of orthodoxy, and heterodoxy, and of no doxy at all—And we hope that the friends and patrons of the Pilot in all places, will continue to give it their warm and efficient support, and zealously aid its more extended circulation in their respective neighborhoods. Heaven bless the Pilot, and all concerned, with a safe and ample convoy—propitious skies—pleasant breezes, and joyful moorings at last, in the desired HAVEN. Amen.

Religious Notices.

Br. W. A. Stickney will preach at Burlington on the 3d Sunday in July, and at New Hartford centre at 5 o'clock same day.

Br. J. Shrigley will preach in Chickopee Village (Springfield) on the third sabbath in July.

Br. C. Spear will preach in Hartford on the third Sunday in July.

Br. S. Davis will preach at Dry Brook on the third Sunday in July, and at Broad Brook at 5 o'clock same day.

Br. R. O. Williams will preach at Durham on Friday evening July 24th, and at Killingworth on the fourth Sunday inst.; and at Upper Middletown on Monday evening following.

Br. J. Shrigley will preach at Barkhamstead on the fourth Sunday in July.

Br. R. O. Williams will preach at Granby on the 3d Sunday inst. and at Simsbury at 5 o'clock same day.

Br. W. A. Stickney will preach in Southington the 1st Sunday in August and a lecture in Meriden at half past 5 o'clock, the same day.

Br. J. Shrigley will preach at Poquonock on the fourth sabbath inst. and at Suffield centre at 5 o'clock same day.

Br. I. D. Williamson of Albany will preach at Winsted on the 3d Sunday inst.

R. O. Williams will preach at Winsted on the 1st Sunday in Aug.; at New Hartford at 5 o'clock same day.

There will be preaching at Broad Brook next Wednesday evening.

Br. F. Hitchcock will preach at Mount Washington Mass. the 4th Sunday inst.—at Egremont at 5 o'clock same day; at Norfolk Tuesday evening 28th, at New Marlborough 1st Sunday in Aug. and at the West School House in Colebrook at 5 o'clock same day.

POETRY.

The days of my youth.

Original.

The days of my youth! Ah! swiftly they sped,
Like streams in their course to ocean's deep bed;
Soon—soon they were gone—they could not delay,
When all things of earth are passing away.

The days of my youth! How peaceful to me
Their innocent sports and innocent glee!
How light was this heart, so free from vain strife!
How sunny—how bright my morning of life!

The days of my youth! In memory live
The joys which they once delighted to give;
I treasure them still, so lovely they seem!
Fair relics of years that passed like a dream!

The days of my youth! With them I recall
Sweet thoughts of 'sweet home'—of kindred, and all
Those loved ones so dear—my parents most kind,
Whose precepts impressed my infantile mind.

The days of my youth! Although they are not,
(Fit emblems of this, my own earthly lot,)
I ne'er will repine; but, fixing my view
On duty's fair path, I'll strive to be true.

When clouds may obscure my sun's gentle beam,
Then, watching its first, its earliest gleam,
I'll offer my pray'r submissive to God,
Who holds in his hand the chastening rod.

In Him I'll confide, till rising from earth,
My spirit shall hail its heavenly birth;
The worship on high, its powers employ,
As reins in my soul, the fulness of joy.
Berlin.

W. A. S.

True Zeal.

'O divine love! the sweet harmony of souls
the music of angels! the joy of God's own
heart; the very darling of his bosom! the
source of true happiness! the pure quintessence
of heaven! that which reconciles the jarring
principles of the world, and makes them all chime
together, that which melts men's hearts into
one another! See how St. Paul describes it,
and it cannot choose but enamor your affections
towards it; 'Love envieth not, it is not puffed
up, it doth not behave itself unseemly, seeketh
not her own, is not easily provoked, thinketh
no evil, rejoiceth not in iniquity; beareth all things,
believeth all things, hopeth all things, endureth
all things.' I may add, it is the best natured
thing, the best complexioned thing in the world.
Let us express this sweet, harmonious affection
in these jarring times; that so, if it be possible
we may turn the world into better music. Es-
pecially in matters of religion, let us strive with
all meekness to instruct and convince one another.
Let us endeavor to promote the gospel of
peace, the dove-like gospel, with a dove-like
spirit.

This was the way by which the gospel was
at first propagated in the world. 'Christ did
not cry, nor lift up his voice in the streets; a
bruised reed he did not break, and the smoking
flax he did not quench; and yet he brought forth
judgment and victory.' He whispered the gos-
pel to us from Mount Sion, in a still voice;
and yet the sound thereof went out quickly
throughout all the earth. The gospel at first
came down upon the world gently and softly
like the dew upon Gideon's fleece; and yet it
quickly penetrated through it; and, doubtless,
this is still the most effectual way to promote
it farther. Sweetness and ingenuity will more

command men's minds than passion, sourness,
and severity: as the soft pillow sooner breaks
the flint than the hardest marble.

'Let us follow truth in love,' and of the two
indeed, be contented to miss of the conveying
of a speculative truth, than to part with love.—
When we would convince men of any error by
the strength of truth, let us withal pour the
sweet balm of love upon their heads. Truth
and love are two of the most powerful things in
the world; and when they both go together,
they cannot easily be withstood. The golden
beams of truth, and the silken cords of love,
twisted together, will draw men on with a sweet
violence, whether they will or no. Let us take
heed that we do not sometimes call that zeal for
God and his gospel, which is nothing else but
our own tempestuous and stormy passion.—
True zeal is a sweet, heavenly and gentle flame,
which maketh us active for God, but always
within the sphere of love. It never calls for
fire from heaven to consume those who differ
from us a little in their apprehensions. It is
like that kind of lightning (which the philoso-
phers speak of) that melts the sword within,
but singeth not the scabbard; it strives to save
the soul, but hurteth not the body.

True zeal is a loving thing, and makes us al-
ways active to edification, and not to destruc-
tion. If we keep the fire of zeal within the
chimney, it never doth any hurt; it only warm-
eth, quickeneth, and enliveneth us; but if once
we break out, and catch hold of the thatch of
our flesh, and kindle our corrupt natures, and
set the house of our body on fire, it is no lon-
ger zeal, it is no heavenly fire, it is a most de-
structive and devouring thing. True zeal is an
ignis lambens, a soft and gentle flame, that will
not scorch one's hand; it is no predatory or vor-
acious thing; but carnal and fleshly zeal is
like the spirit of gunpowder set on fire, that
tears and blows up all that stands before it.—
True zeal is like the vital heat within us that
we live upon, which we never feel to be angry
or troublesome; but though it gently feed upon
the radical oil within us, that sweet balsam of
our natural moisture, yet it lives lovingly with
it, and maintains that by which it is fed; but
that other furious and distempered zeal, is no-
thing else than a fever in the soul.

To conclude, we may learn what kind of zeal
it is we should make use of in promoting the
gospel, by an emblem of God's own, given us in
the scripture, those fiery tongues that upon the
day of pentecost sat upon the Apostles, which
sure were harmless flames, for we cannot read
that they did so much as singe an hair of their
heads.

CUDWORTH.

Scripture Illustration

Hanging a Millstone Round the Neck.]—

'Better for him that a millstone were hanged
about his neck.' It was a favorite punishment
in ancient times, to tie a large stone around the
neck of a criminal, and then to cast him into
the sea of deep waters. Thus Appa-Murte, a
man of rank, was destroyed in this way, for
changing his religion, Buddhism, for Hindooism.
The punishment is called *salaparuchy*. The
millstones in the east, are not more than twenty
inches in diameter, and three inches thick, so
that there would not be that difficulty which
some have supposed, in thus despatching crimi-
nals. It is common, when a person is much
oppressed, to say, 'I had rather have a stone ti-
ed about my neck, and be thrown into the sea,

than thus suffer.' A wife says to her husband,
'Rather than be beat thus, tie a stone round my
neck, and throw me into the tank.'

Roberts' Oriental Illustrations of the Scrip-
tures.

Marriages.

In this city, Mr. Nelson H. Chamberlin, to Miss Elis-
abeth E. Knox.

In Clintonville N. Y. by the Rev. Mr. Frazier, of
Jay, Mr. Leander Babbitt and Miss Sarah Stevens
both of Clintonville.

At Stafford, Ct., Mr. Otis A. S. Fay to Miss Har-
riet Colborn.

At New London, Mr. Oliver Harris to Miss Dida-
ma Smith.

At Farmington, Capt. Isaac Buck, to Mrs. Hannah
Johnson.

Deaths.

In Weston Vt. on the 28th ult. Rev. WINSLOW W.
Wright aged 28 years. This amiable and much la-
mented laborer in the vineyard of our common Lord,
was a graduate at Harvard University, where he just-
ly merited its honors. He went through a regular
course of law studies and was admitted to the bar,
where, for a season, he did honor to his profession, to
himself and his respectable connexions.

But not feeling satisfied with the profession of the
law and having obtained a full conviction of mind;
that the gospel of the world's Redeemer is a divine
revelation, embracing the ultimate salvation and
endless blessedness of the whole human family, such
was his love of the truth, and such was the ardor he
felt for its propagation, that he resigned all those
worldly prospects, which the law profession holds out
to young men of genius and learning, and applied
himself to studies preparatory to the work of the min-
istry; and soon commenced his public labors in a
manner which convinced his friends and the public
that he was a chosen vessel to convey the waters of
life to such as thirst for righteousness.

Soon after Br. Wright commenced his public la-
bors he was invited to preach in Weston Vt. where
he gave much satisfaction. He labored here about
one year, when he was invited to take charge of the
Society in Medford, which invitation he accepted,
induced by a variety of circumstances, among which
the proximity of Medford to Boston, where his family
connexions reside, was of no small consideration.—
After discharging the ministerial duties in Medford to
great satisfaction, he finally yielded to the solicitations
of his friends in Weston to return to them, among
whom are his wife's parents, he having married an
amiable young widow of that town.

He left Boston for Vt. two or three months since.
But the weather was unfavorable, and he took a vi-
olent cold which brought on a fever, and finally an af-
fection of the lungs, which soon discovered those
symptoms which indicated an incurable consump-
tion. All that medical skill could do was done, and
all that the best nursing could afford was duly ad-
ministered. All proved ineffectual, and after patient-
ly enduring the wasting of his system, with but very
little pain he closed his mortal life.

Mr. Winslow Wright, a respectable merchant in
this city, with his wife and surviving children mourn
the loss of this beloved son and brother. The wife
of the deceased, her little daughter and family con-
nexions, are left in sorrow by this instance of mor-
tality. To the fraternity of ministering brethren,
who enjoyed much in his cordial fellowship, this dis-
pensation of bereavement is a sore affliction. Br.

W. W. Wright was one of our number in whom we
could see an assemblage of virtues and talents which
rendered his worth invaluable. The writer of this
short and imperfect obituary feels this loss as it were
the loss of an own Son, and offers himself as a mour-
ner with those family connexions who deplore his
early death. Great is the loss sustained by the de-
ceased belonged, and by the community at large
which has but a few comparatively, such members to
lose.

H. B.

THE OFFICE of the Inquirer and Anchor is removed
to the building formerly owned and occupied by Mr. N.
Ruggles in Main St. a few rods south west of the State
House square.